

## Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 23.

CARLISLE, JUNE 27.

Vol. I.

### REV. MR. SUMMERFIELD'S ADDRESS,

Delivered before the *Protestant Bible Society of Paris*, 16th of April, with the reply of Mons. S. Billing, one of the Secretaries of the Society.

My Lord,—It is with unaffected humility that I rise to address you upon a subject which has now become too vast for human description, and far removed above the eulogy of human praise. The *Bible cause* has attained such a glorious lustre, that it is like a mirror polished by the hand of heaven, and the breath of the earth-born worm who attempts to point out its beauties, rather *sullies* than correctly delineates them. Still, humiliating as this consideration is, and strange as the paradox may appear, we approach it with a degree of confidence, for *the very reason that it is the Bible cause*, firmly persuaded, that although no tongue is adequate to the description, yet it cannot suffer in the *weakest* hands; for the testimony concerning it is so supremely excellent, as to dignify any kind of language in which it may be conveyed.

I have the honor, my Lord, to represent, upon this occasion, the American Bible Society, by whom I have been delegated to congratulate the Sister Society of France on her past success, and to assure her, that the place which she holds in the sympathies and affections of her elder sister in the west, is second to none! I would, that another and a worthier Representative had been chosen, or that my head were frosted with the winters of three score and ten, that weight of years might have combined with the warmth and zeal of youth, to express the ardency of her affection and esteem; but since, by the grace of God, I am what I am, I dare

ed not suffer any consideration of the weakness of the creature, to interfere with the promise of Him, who "out of weakness can make strong, and call forth things that are not, as though they were."

The statement which has been read has briefly sketched the leading outlines of the last Report of the American Bible Society; and yet, exalted as must be the views of all who heard it, concerning her great success, I am proud to say, that were your Lordship to visit our happy shore, you would find cause to exclaim with the Queen of the South, when beholding the glory of Solomon,—“the half was not told me!” Truly my Lord, “the word of God has free course among us,”—“it runs,”—it outstrips the wind,—“and it is glorified!” Opposition which shewed its hideous shape, and Proteus-like, assumed another form & quit the field;—or, if objectors still remain, they are like the scattered fragments of a broken enemy hanging on the careless outskirts of the victorious army by whom they have been conquered for the mere purpose of teasing, by cowardly and fruitless annoyance, those whom they cannot overcome:—every anniversary is with us a jubilee; we then indent another and another to the thousand triumphs with which the monuments of its far-spread fame is covered!

There was a phrase my Lord, in the statement I allude to, with respect to America, to which I would offer a brief remark. You have been pleased to style it a *free country*;—it is so; but my Lord, the liberty which reigns there, is not peculiar to America; it is the privilege of *kingdoms* as well as *republics*,—and the British and Foreign Bible Society,



"which is the mother of us all," has demonstrated that the more the people are acquainted with the sacredness of the relation in which they stand "to the powers which be, and which are ordained of God,"—and the firmer are the pillars of that authority under which they are governed,—this relation can only be truly made known by that very gospel which is the sole object of the Bible Society to disseminate. The Bible, my Lord, the Bible I repeat it, is suited to every political meridian; to the towering spirit of the high-minded republican it holds up no sceptre, but the sceptre of that monarch whose "kingdom is not of this world;" while to the subjects of royalty it proclaims the first law of the throne, "render unto Cæsar the things, that are Cæsar's:" In the camp it softens the rage of war by the sweet command of peace, "love your enemies;" while in the cabinet it mollifies the asperity of national pride by that injunction of eternal justice, "do unto all men as ye would that they should do unto you."

The report of the Protestant Bible Society affords a pleasing testimony, (if testimony were yet needed,) that the Bible Society is the cause of God! I shall return to the land from whence I came, with a heart warmed with what I have seen & heard to-day, and *there*, in a language with which I am more familiar, communicate the glad news, that in *France*—notwithstanding the torrent of infidelity which has been poured forth within the last thirty years, and which threatened to deluge the land—a spark still survived which "many waters could not quench,"—and that *now* there are more than "seven thousand men who have not bowed the knee to the image of Baal!" I shall tell them, my Lord, that in France there are men who, not affected by the giddy pinnacle upon which high descent and noble birth

have placed them, have laid their honour, their reputation, their wealth, at the foot of the cross, counting it their greatest honor to "bear the burden and heat" of this glorious day, in which the Sun of Righteousness is shining in His strength; in a word, my Lord, I shall tell them that in France there are kindred souls to those which dwell in trans-Atlantic bosoms, and that many a heart is tuned in full accordance with the angel's message, "Glory to God in the highest, and on earth peace, good will to men!"

Mention has been made in your report of the decease of our lamented Boudinot, the late President of the American Bible Society. You have sympathized with us in our loss. Although time has lent its mellowing hand to alleviate our grief, yet still we mourn! He was, in a sense, *one of you*; he became *one of us*; but God has put in His claim against us both, and taken him to himself! He has been removed to a brighter scene, to a higher mount than Pisgah's top, from whence he may behold the progress of that cause which was the pabulum of the last years of his life, and kept him above the power of death! But I dare not trust myself to enlarge on this tender theme: *you* will meet him, my Lord, after you have ceased from your work and labor of love, as he has done from his! *I*, too, look forward to that scene; till then I have no expectation of seeing your Lordship more, nor this august assembly over which you so worthily preside; but there we shall meet again! Oh, that we may be all found faithful at that day, and counted worthy to be crowned with glory, and honor, and immortality, and eternal life! Then shall we join the song of the redeemed, "unto Him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and His Father,



to Him be glory and dominion for ever and ever, Amen."

REPLY OF MONS. BILLING.

SIR,—A more eloquent tongue than my own, should have responded to the affecting address, which has just been read in your name by our beloved colleague, Mr. Wilder; but the worthy *Assesseur*, who expected to perform this duty, being prevented by his official engagements from attending our Anniversary, the office devolves on me; from this circumstance, you, Sir, and the audience will excuse the brevity and imperfection of my address.

The Protestant Bible Society of Paris cannot but feel deep, to see among the number of distinguished characters that have honored this Anniversary with their presence, a young preacher of the word of God, who has crossed the Atlantic ocean to offer to us the expression of brotherly affection in behalf of the Bible Society of the United States,—a Society, which from the immense territory it embraces, the number of its Auxiliaries, and the success that has crowned its efforts, occupies one of the first places in that vast system which now encompasses the whole globe, and which, by deriving from the wonderful art of Printing every possible aid for the dissemination of the Bible, promotes the taste for reading it among Christians, and publishes it in their native tongues to the nations, now plunged in the darkness of idolatry.

The sacred scriptures were conveyed to the shores of your continent, by the nation by whom it was first discovered, and in part conquered.—The horrible circumstances, under which the Gospel was first presented to the Monarch of the Mexican Empire, we need not now call to mind. They were the fruit of human passions, let loose by War, and by the thirst for conquest. Let us beware of attributing them to religion. The

spirit of genuine Christianity is mild and tolerant; it forms the basis of civilized society, and its propagation among idolaters, never had, and never can have permanent success but when established in a manner worthy of its heavenly origin.

Your happy country, Sir, was peopled by Europeans, who fled their native land to avoid religious persecution. France has furnished her share of this population. You bring this to our recollection in naming the pious Boudinot, the first President of your Society, to whose memory we have already paid a just tribute. The times are changed in France as well as in England, and, to speak only of our own country, you now behold us, Sir, re-established in all our rights, civil and religious. Under the sceptre of the august dynasty, to which the destinies of the kingdom have long been confided, we not only enjoy our peculiar worship as publicly as Christians who profess the religion of the state, but also all those institutions which spring from freedom of religious worship, and, among others, the one on whose Anniversary we are this day assembled;—where we hear what is doing throughout the world for the increased diffusion of the Holy Scriptures, and have opportunity of contributing to it according to our means. The situation in which our government places us, by the laws of the Kingdom, is not less favorable than that of Protestants in other countries of Europe, where the Royal Family and the majority of the subjects profess a different religion, and which the progress of knowledge is not so far advanced as in our own country. Public opinion, we dare believe, is in our favor, for our object is simple; it seeks no concealment; we discuss our measures publicly; we meddle not with political questions. We are humble agents in the advancement of His Kingdom, who repeatedly declared, 'My kingdom is not of this



world,' and who taught his disciples to pray to their Heavenly Father, 'Thy kingdom come.'

Our prayers, Sir, accompany you to your country. May this voyage have the happy effect on your health, which you anticipated in undertaking it! May you long live to exercise the sacred functions of the office you have assumed; and may your countrymen realize the great expectations excited by the commencement of your ministry!

Permit me here to add my expressions of regard for your countryman, Mr. Wilder, who has on this occasion, presented your address, and who after a long residence in France is about to revisit his native land. It is with the most lively regret that we lose the co-operation of a man, so zealous for every thing that tends to advance the interests of piety, who knows how to proportion his contributions not only to his fortune, but to the wants of the numerous institutions which he has aided us in forming; a Christian in whom simplicity of manners, and all the domestic virtues are in harmony with the doctrines which he professes and propagates. In whatever place he may hereafter reside, we assure him that we shall ever remember him, and shall each, in the particular sphere in which we act, strive to be imbued with the spirit which animates him, and to imitate his conduct.

#### SCRIPTURAL ILLUSTRATIONS.

It is our desire at all times to publish such facts as illustrate the truths contained in the Bible. Nothing appears so well calculated to confute those who disbelieve the scriptures, and show them that they are true. The Bible, which has withstood, unshaken all the combined powers of earth & satan, is the only thing from which the christian can found his hopes of heaven; and any thing which tends to prove its divine authenticity and strengthen the mind of the weak in faith, should not be lost

sight of. What is better calculated to do this than by resorting to the theatre on which some of the facts contained in the blessed volume were fully exhibited. In one of our late numbers we published a description of the Tower of Babel. That description must have called to the mind of many who are conversant with the scriptures, the facts concerning it as related in the Bible; and so with the following illustrations from modern travels, copied from the London Christian Observer, for Feb. [Ed'rs. Miscellany.]

Gen. xi. 31. "And Terah took Abram his son, and Lot the son of Hiram, his son's son, and Sarai his daughter."

"Having entered, I sat down by my host, and the whole of the persons present, to far beyond the boundaries of the tent (the sides of which were open), seated themselves also without any regard to those moral civilized ceremonies of subjection, the crouching of slaves, or the standing of vassalage. These persons, in rows, beyond rows, appeared just as my host had described, the offspring of his house, the descendents of his fathers, from age to age: and like brethren, whether holding the highest or the lowest rank, they seemed to gather round their common parent. But perhaps their sense of perfect equality in the mind of their chief, could not be more forcibly shewn, than in the share they took in the objects which appeared to interest his feelings; & as I looked from the elders or leaders of the people, seated immediately around him, to the circles beyond circles of brilliant faces bending eagerly towards him and his guest, (all, from the most respectably clad, to those with hardly a garment covering their active limbs, earnest to evince some attention to the stranger he bade welcome,) I thought I had never before seen so complete an assemblage of fine and animated countenances, both old and young, nor could I suppose a better



specimen of the still existing state of the true Arab, nor a more lively picture of the scene which must have presented itself ages ago, in the fields of Haran, when Terah sat in his tent door, surrounded by his sons, and his son's sons, and the people born in his house. The venerable Arabian Sheikh was also seated on the ground, with a piece of carpet spread under him; and like his ancient Chaldean ancestor, turned to the one side, and to the other, graciously answering or questioning the groups around him, with an interest in them all, which clearly shewed the abiding simplicity of his government, and their obedience."—*Sir R. K. Porter's Travels in Persia*, vol. ii. p. 303.

Gen. xiv. 3. "The Salt Sea." This is what is usually called the Dead Sea. The following is perhaps the most recent description of this remarkable scene of desolation, and is deserving particular attention, not only for its fidelity, but also for that devout regard which the writer has manifested to the sacred Scriptures: "Leaving the banks of the Jordon, I directed my course to the Dead Sea, striking along the plain or desert in a northern direction. In the course of this ride the weather brightened, but only served to lay open, in a more frightful form, that awful scene of devastation which was, in truth, lifting up the shroud from the dreadful disfigurations of death itself. The accursed soil over which my path lay was white, resembling powder; and the rains had converted it literally into mortar. As I proceeded, my attention was widely excited by the view of regularly formed castles, fortifications, and other edifices: but on approaching them the illusion vanished; and I found they were merely masses of moving sand, which had assumed, in the course of time, these fantastical appearances. In any other place, and amongst objects of a different character, these curious de-

ceptions in nature would have been pleasing; but here they only filled the mind with awe and dread. They seemed to be the monuments of some mysterious power which had been at work on the spot, and departed, carrying away all the traces of man and life. No language of the most eloquent writer can give a proper description of that mournful devastation which reigns in this devoted region, from the curse denounced against it, or express that solemn horror which the scene is so much calculated to inspire. This particular country must be visited, that what is reported of it may be believed. It is strikingly monumental of the tremendous wrath of God, and is held up as an everlasting warning to mankind. (Deut. xxix. 23.) A profound silence, awful as death, hangs over the lake; but the sight of its heavy waters slowly rolling before the wind, which blew at the time, accompanied with showers of rain, was even more appalling than the desolation of its shores. In this solitude I derived something like an emotion of pleasure from the sight of a hawk, which passed over the low unnavigated waters; an incident in itself doubly pleasing, since it not only broke the course of those distressing feelings which are forced on a traveller by such awful vestiges of Divine indignation; but was a marked contradiction to the repeated assertion, that no birds can fly over the lake on account of the pestiferous vapour inhaled from its surface." *Travels in Egypt and the Holy Land*, by W. R. Wilson, p. 225.

John ii. 6. "And there were set there six water-pots of stone." In the following extract some remarkable coincidences with the circumstances recorded in the history of this miracle present themselves to our observation. "I pursued my way to the north, went through some vallies, and in a couple of hours arrived at Cana, almost contiguous to the plain



VI. We do earnestly desire every one to reprove us faithfully when we break any of these rules; so shall we be as guardian angels to each other; and as an holy, mingled flame, ascend up before God. *And as many as walk according to this rule, peace be unto them.* Gal. vi. 16.

MARIA AND HER MOTHER.

—I will now mention one instance more which occurred in my present parish.—Maria was the eldest girl, and the oldest but one of a family of ten children living, when the father and his household quitted our common to occupy a little land and a blacksmith's shop in another parish. Maria had been, from the commencement of our Sunday School, a member of the senior class, and as such had attended a little exposition on Sunday evenings. Her conduct was quite satisfactory, but there was nothing in it that excited any particular notice. She was very attentive, but could neither read so well, nor learn off so much scripture in a given time as several of the same class. Yet, as it afterwards appeared, she was one who pondered in her heart what she heard, and often on her returning home related to her mother what she could recollect of the address. She would then look out the hymns and read them, and sometimes make a few remarks of her own, or relate what observations I had made on them. To all this the mother would give a very attentive ear; but she neither made any remarks of her own, either in a way of approbation or disapprobation. On one or two occasions, when I called at the house and had an opportunity of conversing with the mother, I had good reason to hope that her mind was in an inquiring and advancing state, but her numerous family confined her much at home. After a while, it pleased the Lord, that the premature birth of, I think, her

twelfth child, threw the earthly frame at once on the verge of destruction, and but a few days remained before the spirit must inevitably appear before God. She was partly aware of her situation, and endeavored to meet her hastening summons in the principle and hope of the Christian. And now it was that much came to my knowledge, both as it respected Maria, and as it concerned her mother, which I did not expect to learn. Maria saw her mother's end approaching quite as soon as the latter saw it for herself; and feeling very much anxiety for the state of her soul, at length broke through all reserve, and one day asked, "Mother, do you endeavor to commit your soul into the hands of Christ?" "Yes," was the reply, "I do; and I hope he will save me." "Shall I read to you, mother?"

"Yes, do; I have often wished it," said the poor sufferer; "but you seemed ashamed. O Maria! you don't know what a comfort it often has been to me, when you came home, and told and read to me what you had heard in the evening. I often wished you to say more, but you seemed ashamed."

"No, mother," replied Maria, "I was not ashamed; but you know you never made any reply, and I didn't know whether you liked it or not. If I had known you liked it, I should have said much more, but sometimes I thought you didn't like it."

"Ah, my girl! you little know how great a comfort it was to me."

In short, it now appeared that the Lord had made use of this kind of preaching, if it may be so called, of the daughter, greatly to the awakening, instructing, and comforting the soul of the parent. And in her last hours, this girl acted in the double capacity of a nurse and spiritual guide.

The mother died, I trust, in the Lord; and Maria, though very young, had to take the charge and manage-



ment of this numerous family of small children on her hand; and in that part of duty she is now most laudably exerting every effort of body and mind, to the great relief of her afflicted father and the comfort and satisfaction of all the children, and, I may add, to the joy of her pastor. May the Lord preserve her in her present simplicity and modesty of manner and spirit, and never permit a guilty and ensnaring generation to turn her heart from that Saviour whom I believe she now loves and desires to serve!

Before I conclude this paper, I must drop one word of admonition and entreaty to parents who have children under instruction at Sunday schools. Do, I beseech you encourage them to open their minds to you at home, and relate in your own chimney-corner the lessons and admonitions they may have listened to at school or at church. Satan prevents much good being done in this way by fostering a spirit of timidity, of reserve, of fear, among the members of the same family. And to such a length does he carry these impressions at times, that, as in the case of the woman before us, the parent is constrained to be silent even before her own child, and that at a time when the heart is full, and she is longing to converse freely on the things concerning their mutual and everlasting peace.

At some future day I may perhaps, with divine permission, give another anecdote or two of similar benefits arising to parents through the medium of Sunday schools.

*Lon. Chris. Guardian.*

*From the Sixth Report of the Philadelphia Sunday and Adult School Union.*

#### THE IMPORTANCE OF SUNDAY SCHOOLS.

The importance of gratuitous instruction whether to adults or children, cannot be estimated, either with respect to its political or religious influence. We may select men,

the most renowned for wisdom to enact laws and fill our pulpits with persons of the most eminent talents and piety, yet, if the body of the people remain uninstructed in the great leading truths of divine revelation, no permanent foundation can be laid either for present or future happiness. Facts, however, speak louder than theory. Let the following, selected from a multitude of the same kind, testify in behalf of Sunday and Adult Schools. "It is with unfeigned thankfulness to the Father of mercies," (observes a gentleman in Ireland, who has made great exertions to promote the education of the poor,) "I would record the following fact, a fact supported by the most accurate calculation. *There have above 150,000 children and 7,000 adults entered the schools of the Hibernian Society, since its commencement; and I have never heard of one scholar, who had been educated by us, being arraigned for any crime.* In the county of Sligo, (adds the same gentleman) many have been blessed by instruction: my heart has been cheered, in visiting these abodes of misery and vice, by seeing a large portion of the prisoners learning to read and write, whilst others were perusing the Scriptures. I shall never forget the remark of a prisoner confined on a charge of capital offence. "O your honor! if I had been possessed of this Testament, I had not been here!"

The following circumstance took place at New Castle, England. "A woman called one Sunday at the Orphan House Sunday School in this town, to get some of the preachers to go and pray with a young man who was dying, but not finding any on the spot, two of the senior teachers in the school offered to go with her. On entering the woman's house, they perceived a young man lying in bed, evidently in the last stage of a consumption. His eyes were closed, and the death-like rustling in his



throat indicated a speedy dissolution. One of the teachers asked him how he felt, but he made scarcely any reply. His little brother who had been sitting crying at the foot of the bed, came round to the side and said to him. "Here are the teachers from the Sunday school, come to see you." New life seemed to be given to the dying young man at these words: his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise, he recognized in them the very persons in whose class he had been some years before in the Sunday school. The scene was now truly delightful. Tears of joy flowed down the young man's cheek when he told them (being asked how he felt his mind) that he was happy, that he had no doubt of his acceptance in Christ, upon whom alone he rested his hopes of salvation. On the teachers' adverting to past times, when he was at the Sunday school, he replied, 'Ah! those were blessed days. It was in that school I first discovered that I was a sinner, and was led to seek the salvation of my soul through the merits of a crucified Redeemer. I shall praise God throughout eternity for the instructions which I have received there.'

Teachers of Sunday schools, contemplate the importance of the work which you have in hand. Behold how God is pleased to bless your instructions. You may never be permitted, as the two young men above spoken of, to reap the fruit of your labors in this world. Yet be not on that account discouraged. If you sow in faith; you shall reap either here or hereafter.

The following testimony to the importance of Sunday schools is given by the Rev. M. Meade, agent of the Young Men's Missionary Society of Washington, D. C.

"I have found that the idea of their

being members of a Sunday school, & having a character to support in it, will follow them through the week, and make them more careful, industrious, and respectful in all their conduct."

"The reports of Sabbath schools," say the directors of the Union Sabbath School Association of the Northern Liberties, "are exhibitions of the spiritual state of the churches or societies to which they are attached. A director of one of the branches, while visiting in the neighborhood of his school and inquiring after the welfare of his pupils, had the satisfaction to learn that one of the first scholars that attended his school, had made a profession of religion, and having removed to the state of Ohio, was actively engaged as a director of a Sunday school. Another had removed to the state of New-Jersey, and is there engaged as a teacher. In his last letter he mentions his intention of making a profession of religion, and dates his first serious impressions to have been made whilst a pupil in the Sabbath school."

#### *Remarkable Conversion of a Youth.*

A young man of the city of Norwich about eighteen years of age, was walking one morning with a party of other young men. The first object that attracted their attention was an old woman who pretended to tell fortunes. They instantly employed her to tell theirs; and that she might be fully qualified, they first made her completely intoxicated with spirituous liquor. The young man above mentioned was informed among other things that he would live to a great age, and see his children, grand children, and great grand children growing up around him. Although he had assisted in intoxicating the old woman, yet he had credulity enough to be struck with those predictions which related to himself. "And so," quoth he, when alone, "I am to see children



and even great grand children. At that age I must be a burthen to the young people, what shall I do? There is no way for an old man to render himself more agreeable to youth, than by telling them pleasant and profitable stories. I will therefore during my youth endeavor to store my mind with all kinds of knowledge, and note down every thing that is rare and wonderful. Let me see—what can I acquire first? Oh! here is the famous Methodist preacher, Whitfield; he is to preach, they say to night, I will go and hear him."

He went accordingly. Mr. Whitfield preached that evening from Matt. iii. 7. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you from the wrath to come?" "Mr. Whitfield," said the young man, "described the sadducean characters; this did not touch me, I thought myself as good a Christian as any in England. He then considered that of the *Pharisees*, their exterior decency, but the poison of the viper rankled in their hearts. This rather shook me; at length in the course of his sermon, he abruptly broke off; paused a few moments; burst into tears, lifted up his hands and eyes, and exclaimed, "*O! my hearers! the wrath's to come!—the wrath's to come!*" These words sunk into my heart; I wept; and when the sermon was over, retired alone. For days and weeks I could think of nothing else. Those awful words followed me every where; *the wrath's to come! the wrath's to come!*"

The happy consequence was, that young man made a public profession of religion shortly after, and at length became a considerable preacher, and related the above to the late Rev. Andrew Fuller.

[*Whitfield's Memoirs, by Seymour.*]

Ceremony is necessary, as the out-work and defence of manners.

## FOURTH OF JULY.

It has long been a subject of deep regret to the pious of all denominations that whilst this American jubilee has been celebrated with pomp and ceremony by many, and with mirth and folly by the multitude,—no efficient and systematic means have been adopted by real Christians, to any considerable extent and concert, for its religious observance. Instead of its being a season which they could anticipate with delight, and which in their several assemblies they could, religiously and unitedly acknowledge as the day in which Heaven in a peculiar manner gave to this nation the charter of its liberties,—they have been compelled to feel and lament, that the circumstances connected with its usual public notice, a repetition of which is expected annually, render it to them both dreary and disconsolate; more resembling a festival of Bacchus, or the noisy and senseless worship of idolaters, than the grateful acknowledgements of a Christian people, anxious to give all the glory to Him by whom nations rise and fall, and from whom cometh down every good and every perfect gift. The friends of God, instead of uniting in these empty expressions of joy, have rather felt it to be their duty to retire from the scene of noisy dissipation, to mourn in secret places the degeneracy of their fellow citizens, and to offer intercessions that he would restrain or counteract the prevalent evils. These things ought not so to be. The day should not be wholly surrendered to the friends of riot; but whilst the municipal authorities in our towns and cities may very properly direct the delivery of an oration; or some similar exercise; some other part of the day should be consecrated by Christians to the purpose of devotion. We have been more particularly reminded of this subject by noticing in the Wor-



cester papers, arrangements for devotional celebration in several towns in that county and also in a southern paper the recommendation of religious exercises on this occasion, as the means of awakening the lively emotions of gratitude and praise for the continuance of distinguishing privileges. Into whatever portion of the world we may look, & compare the situation of other nations with ours, the view of our blessings must involuntarily prompt the acknowledgment, that God hath not dealt so with any nation as with our own! The serious consideration of this subject is suggested to the pastors of the churches, that they may confer amongst themselves on the most profitable method of religiously commemorating the birth-day of a nation of freemen.

Watchman.

### CARLISLE, JUNE 27.

#### Dickinson College.

On Wednesday last the annual commencement of this College was held in the Presbyterian church. At this time *nineteen* students graduated, thirteen of whom delivered public orations or addresses. The following is the order of exercises.

#### MORNING.

Music.—*Miles-Lane New.*

1. Prayer by the Principal.
2. †Latin Salutatory, by *Wm H. Williams*, Salem, N. Y.
3. Oration—on Metaphysical Scepticism, *Talbot Jones, jr.* Baltimore, Md.
4. Oration—on the Political effects of the French Revolution, *Isaac Labagh*, New-Brunswick, N. J.  
Music.—*Kimbolton.*
5. §The Uranian Oration, *J. Holmes Agnew*, Harrisburg, Pa.
6. Oration—on the Invasion of Spain by the French, *J. G. Morris*, York, Pa.  
Music.—*Eutaw.*
7. Eulogy—On Patrick Henry, *Alex. H. Codwise*, Jamaica, N. Y.
8. Critique—on the writings of the author of the *Pioneers*, *Ira C. Boice*, New Brunswick, N. J.

Dismissal of the Audience.

Music.—*Anthem from Isaiah, Chap. 12.*

#### AFTERNOON.

Music.—*Anthem from Isaiah, Chap. 12.*

1. §English Salutatory, *Erskine Mason*, New-York, N. Y.

2. Disputation—on the equality of the sexes, *Charles Whitehead*, Philadelphia, Pa.  
*Alfred Armstrong*, Carlisle, Pa.
3. §The Cynosophic Oration, *Dan'l M. Kinley*, Carlisle, Pa.  
Music.—*Ebor.*
4. Oration—on the Stoical Philosophy, *Cornelius Van Cleef*, N. Brunswick N. J.
5. A Poem—"The Power of Fancy," *Geo. W. Bethune*, New-York, N. Y.  
Music.—*Heavenly Joy.*
6. Conferring Degrees.
7. \*Valedictory Oration, *John C. Young*, Green Castle, Pa.
8. Address, by the Principal.  
Music.—*Banquet.*  
Dismissal of the Audience.

NOTE. The marks \* † § indicate those who have received the honors of the Institution; viz: \* is significant of the first, † of the second, § of the third.

We cannot but congratulate the friends of this institution on the present event, which displays in so satisfactory a manner the good faith that is reposed in the persons engaged in it as instructors. While Dickinson College is permitted to nurture such talents as have just left her walls with chaplets of honors to decorate their brows, we need not fear for her future prosperity; but may look forward with almost prophetic vision, to her future eminence. The whole proceedings were so arranged, as to move on in perfect harmony; and every countenance portrayed the degree of pleasure the occasion afforded.—The choir of music which attended, added much to the rationality of the exercises;—and we believe its performances received general approbation. We do not intend, indeed we do not feel competent to delineate, or express our opinion on the abilities of the speakers; suffice it for the present to say, that seldom have so much talents been concentrated in the same number of persons.—The concluding address by the Principal, Dr. Mason, exhibited the solidity of his intellectual talents. The paternal sympathy, the sound council, and the christian admonition and direction contained in it, to the graduate students, were such as might be expected from one who has long been an observer of the march of mankind. Rev. Dr. Green, President of the Theological Seminary at Princeton, was present on the occasion.

May Dickinson College grow rapidly in prosperity, and her walls again be garnished with



students, who shall there be prepared to proclaim the gospel of peace; & make known its blessed precepts to the four quarters of the globe; till the name of Jesus be universally known and revered; till kings become nursing fathers, and queens nursing mothers to Zion.

It is worthy of remark, that all the graduates, except two, are professors of religion

On the evening preceding the above, the Annual Exhibition of the *Union Philosophical Society* of Dickinson College took place. The exercises were performed in a manner which does honor to the society.

*For the Miscellany.*

MESSRS. EDITORS,

Being one of those who contribute my mite to the numerous benevolent institutions now in our borough, it cannot be thought too great an assurance in me to inquire, what they are doing in their respective spheres? We have five Sabbath Schools in this borough, and, as far as I can learn, no statement has been published in this place during the last year, of the progress made by either. Under these circumstances it cannot be expected that the same interest will be felt for their welfare as were spirited reports made out at least yearly. The subscribers, unacquainted with the use which is made of their contributions, do not come forward with that magnanimity, nor give when called on, with that freeness, which they, under other circumstances would. May not this be the sole reason why so little interest is felt by the community in regard to all benevolent institutions? Our Benevolent Society, for this very reason, was permitted to languish, and for aught I know, die. The subscribers did not know to what use their money was appropriated; and of course refused to pay. Of this society no report has ever been published; and with respect to the Sabbath Schools, I believe the only report ever published in this borough, was

that of the Wesleyan Sabbath School, last year.

I sincerely hope we shall not long remain in darkness on this subject, but that those engaged in them, considering the welfare of the institutions in which they have embarked, will present to their patrons a full statement of facts concerning them.

ENQUIRER.

*Carlisle, June 25, 1823.*

*For the Miscellany.*

RELIGION in its genuine simplicity constitutes the highest ornament of our nature. It exerts an influence of benignity on the mind and affections, which no combination of other causes is capable of producing, and reflects a dignity around the character of man, of which it can be susceptible from no other source. This must indeed be acknowledged of all religion, however erroneous in many respects, which teaches the soul to aspire after higher enjoyments than those of earth, and aim to act as under the continual regard of an omnipresent Deity: But how much more so when we refer to the religion of Truth, deriving its origin from the councils of eternity, and unfolding its perfection in the volume of inspiration! Here a prospect of the most unbounded grandeur opens before the mind, without a solitary mass of unsightliness intervening to destroy the harmony, or debase the sublimity of the whole. All is wonderful! all is perfect! so that when we divest ourselves of the trammels of prejudice, and consider attentively the loveliness of its external form, the exalted nature of its origin and design, and the propriety and consistency of all its several parts, we can only bow in silent admiration, and acknowledge, it is from Heaven!

But when the presumption of man leads him to touch, with unhallowed hand, the fair original, and ingraft



the devices of his own imagination on its beautiful simplicity, how does he deform and deface the whole! In proportion as he ventures to add to its institutions or requirements he throws a veil of obscurity over its perfections, and so far as he deviates from the line of its charter, the Bible, he confounds its harmony and darkens the evidence of its high and sacred origin. Gradually its loveliness disappears, its symmetry vanishes, and its benign and gentle influences are perverted into the dominion of moroseness and terror, till at length its whole reality is gone and it becomes the overwhelming instrument of oppression the fatal lethargy of reason! the paralyzing incubus of the mind.

Yet mankind have ever discovered a propensity to improve on the wisdom of Heaven and subject its operations to the doubtful ordeal of human judgment. To the Jews of old were entrusted the oracles of God; but the confounded their high deposit with the fantasies of enthusiasm and the errors of tradition. Jesus Christ brought life, and immortality to light, and abrogated the long catalogue of ceremonies which encumbered the Jewish dispensation; but scarce had he ascended triumphant from the Sepulchre, ere his disciples were called on to combat the innovations of ignorance and prejudice, marshalled under the banners of philosophy, even among their own adherents; and scarce had the first heralds of his gospel followed him to those mansions he had gone to prepare for them in his Father's house, ere the great mystery of iniquity began to be revealed, and the foundations gradually laid for that vast superstructure of bigotry and oppression which it has been the business of ages to erect in the hierarchy of Rome.

Perhaps however, almost all corruptions of church and religion may be referred primarily to the negli-

gence, or conscientious ignorance or precipitated zeal of friends, rather than to the malice of enemies, or the machinations of unprincipled hypocrites. It is not generally, until the boundaries of reason have been passed and the mind becomes reconciled to error, that pride and ambition venture to shield themselves under its imposing exterior, and render it the engine of their nefarious purposes. The first approaches to the greatest enormities, are gradual and almost imperceptible, but they acquire strength and boldness by progression, advancing at a continually accelerating rate, to the extreme limit of corruption, so proceeds the mountain's noon-tide shadow; at first unnoticed and unfelt amid the bright luxuriance of the wide extending prospect below, its slow increments of gloom for a while are scarcely capable of being perceived, but quickly it exhibits a very different aspect, its shade stretches over the plain with growing encroachment, mantling its scenery with deeper and darker hues, till the broad bosom of the valley lies enveloped in the black habiliments of night! One deviation from truth, paves the way for another, one inconsistency surmounted qualifies for the reception of a greater, and the mind once introduced into the labyrinth of error, proceeds from one intricacy to another, till bewildered in the endless maze, it become the helpless captive of prejudice and delusion; there is no imposition so gross, no inconsistency so glaring which it may not be brought to endure; reason relinquishes her empire, the reign of terror commences and the trammels of superstition are drawn closer and closer till the wretched victim writhes in all the horror and all the impotency of despair!

And is it not a strong argument in favor of the divine origin of our religion, that it will not admit the



amendments of human sagacity, nor lend to the suggestions of human policy? The experience of ages has shewn that every attempt to blend the wisdom of man with the purity of its institutions, and to add to, or subtract from its requirements, could only display the importance of the first, and impair the perfection of the latter. It scorns the ingenuity of the world, it shrinks from its polluting touch, and towering on the pinions of its own sublimity, asserts its birth place, Heaven, and its author God!

JULIUS.

Near Shippensburg.

### SUMMARY.

Rev. Mr. FREY preached in Harrisburg, on the evening of the 11th inst., and although his visit there was unexpected, he addressed a crowded audience, and received a liberal collection to the object of his mission.

*Religious improvement of India.*—Six religious monthly publications are now supported, viz: in English, The Friend of India, the Missionary Herald, The Monthly Extracts, &c.; The Quarterly Friend of India, and the Gospel Magazine, and New Missionary Magazine in Bengallee. New plans of improvement are every day forming; new exertions are made, and new stations are established.

*Presbyterian Church in Chester, N. H.*—Thirty persons have been added to this church, and twenty more, belonging to the congregation, have indulged a purifying hope since the commencement of the late revival. Other parts of the town have been remarkably favored.

It was in December last that the church held a fast, to humble herself before God, implore the pardon of her sins, and pray for the conviction and conversion of sinners. This season of

fasting was followed by visiting from house to house, on the part of the pastor, elders, and other pious individuals, exhorting the people to seek the Lord, while he might be found, and to call upon him while he was near. A very interesting state of things continued till April. The parish contains 75 families.

*London Religious Instruction.*—It is stated in the Baptist Magazine, that at least 800,000 persons in the metropolis of Great Britain, are without the opportunity of hearing the Gospel for want of room in the churches. One gentleman among the Independents has nobly erected five large chapels to the honor of the Redeemer!

*Our Market.*—The fruits, and luxuries of our bounteous soil, begin to decorate our market very profusely. This market which has always taken the lead as to abundance and variety from its neighbors, continues to enhance with quite a preceptible movement; so much so, that it has been thought advisable to enlarge it, which is now in rapid progress toward completion. We have seen *Potatoes* already brought to town for sale, of a tolerable seize; and a neighbor exhibited to us, a specimen of the kind under his culture, almost equal in size to those raised during the last season in this neighborhood.

### SIX DAYS SHALT THOU LABOR.

An eminent minister in Wales hearing of a neighbor who followed his calling on the Lord's day, went and asked him why he broke the Sabbath. The man replied, that he was driven to it, by finding it all work to maintain his family. "Will you attend public worship, (said Mr. P.) if I pay you weekly a day's wages?" "Yes, most gladly," said the poor man. He attended constantly, and



received his pay. After some time, Mr. P. forgot to send the money; and recollecting it called upon the man, and said, "I am in your debt." "No sir, (he replied) you are not." "How so, (said Mr. P.) I have not paid you of late?" "True, (answered the man) but I can now trust God; for I have found that he can bless the work of six days for the support of my family, just the same as seven." Ever after, he strictly kept the Sabbath, and found that in keeping God's commands, there is not only no loss, but great reward.

*For the Miscellany.*

JOB XXXV. 5—8.

Behold yon stately vault of heaven;  
How grand, how bright its glories shine,  
Gay garnishing the pall of even,  
Unmov'd by thought or word of thine!  
Say, could'st thou strike one single gem  
From all that deck yon glittering arch?  
Or could thy word one moment stem  
One single planet's silent march?  
Nay, mark that cloud dishevell'd dim,  
That flits e'en now the moon's pale ray,  
Canst thou disperse the shadowy film,  
Or turn one single fold away?  
And canst thou think the mighty God  
Who spread these glorious wonders high,  
Who rear'd yon arch of beauty broad  
And gemm'd its azure canopy!  
The God whose hand sustaining still  
The wond'rous offspring of his power,  
Bids every star perform his will  
And rules its being every hour!  
Who calls the midnight storm to shroud  
In solemn garb the bright array,  
And tempest, thunder, fire and cloud  
On wings of wind his call obey!  
Say, sinner, canst thou think that He,  
Before whose presence angels fall!  
Can ever bend to plead with thee,  
Or feel thy murmuring plaint at all?  
Thou may'st refuse his high command,  
His wisdom and his truth reprove,  
Despise the bounties of his hand,  
And trample on his proffer'd love;  
The volume of thy crimes may swell  
And sins of darker hue combine,  
Till all the guilt that blackens hell  
Or devils can devise, is thine.  
Thy fellow of the dust may bow  
In fell despondence at thy side,  
And such a very worm as thou,  
May writhe beneath his brother's pride

But canst thou reach Jehovah's throne?  
Or will thy vain rebellion tear  
One beam of glory, one alone  
From all its boundless radiance there?  
And if thy righteousness should rise  
From every tinct of failure free,  
On angel pinions to the skies,  
To claim angelic joys for thee;  
Will one effulgence of that beam  
With glow of brighter glory shine?  
Or will the God of Heaven deem  
His slightest honor link'd with thine?

JULIUS.

Near Shippensburg, 1823.

MARRIED—On Thursday the 10th inst. by the Rev. Benjamin Kurtz, of Hagerstown, John De Pui, Esq. Clerk of Senate, to Miss. Louisa Kurtz, daughter of Benjamin Kurtz, Esq. all of Harrisburg.

At Homer, N. Y. on the 8th ult. by John Osborn, Esq. the Hon. Jonathan Roberts, of Monroe Pa. to Mrs. Deidamia Butterfield, of the former place. Mrs. Roberts, is now the wife of a third husband, and a fourth wife the second time.

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